4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

government and religious boarding schools whose aim was to make Indians as rapidly as possible into white men. Strict and often military discipline prevailed. Papago who went to these schools often feel that the present government schools do not make the pupils work hard enough and that discipline is lax. The boys, they say, are not receiving the rigorous training for leadership that they themselves acquired. They admit, however, that the present religious schools, where more conservative curriculum and strict discipline prevail, do not produce leaders either; they train for obedience rather than leadership.

How much the education offered in either the religious or the Indian Service schools "takes" appears to be partly a matter of the child's attitude and that of his parents. Many who have been in school learned so little that their schooling seems to have made little difference to them. On the other hand, most of the village chiefs and the rising leaders are men who have learned to speak English in school, and the majority of them come from districts where schools are well established. In such districts are seen the tin roofs, stoves, refrigerators, cars, and radios of the more acculturated Papago, the desire for which is often acquired in school. There is also evident among the Papago who have been to school a tendency to mingle more freely with people other than relatives. School friendships are helping to break down the old barriers between kin and nonkin and thus are helping to make the Papago more one people.

PAPAGO HEALTH AND MEDICAL SERVICES

One of the prime objectives of the Agency is to improve Papago health. The birth rate on the three reservations in 1943 was estimated at 42.3 per thousand population, as compared with 23.9 for all United States Indians, and 19.5 for the country as a whole. But the estimated death rate was 32.5 per thousand, as against 13.3 for all Indians, and 10.5 for the United States. In proportion to population, many more Papago babies are born than white, but a much larger proportion die; infant mortality in 1943 is believed to have been 258 per thousand live births as against 40 for the country as a whole. Tuberculosis is exceedingly common; while the exact incidence is not known for lack of examination facilities, the mortality rate was estimated at at least 300 per 100,000 population, on the basis of diagnosed cases alone, or about seven times the rate for the country as a whole. Nutritional diseases and bad teeth are also common.[5]

To cope with these medical problems, the Agency has one thirty-eight-bed hospital at Sells,[6] with a normal staff of one white senior physician and six

5. For a discussion of the health of Papago children see chap. xii.
6. This hospital burned down in the summer of 1947.

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

743 nurses, both Indian and white. There is also a white field doctor, who is assisted by two field nurses. Each of the field personnel visits specified villages at regular intervals, always looking over the school children, immunizing, and visiting families where he is asked to come or where he knows there is sickness.

Many people in the western districts do not welcome the field medical staff, and only recently have the conservative families, who refuse hospitalization entirely, accepted medicine or advice from them. On the other hand, a number of Hickiwan people from the more "progressive" families use the hospital. Eastern Papago are much more often willing to go to the hospital and to consult the field nurse and doctor. Much depends upon the white doctor's attitude toward Indian beliefs. If he does not openly condemn the medicine men and gives due credit to their effectiveness, if he is willing and able to answer a call under any circumstance, he begins to gain the respect and co-operation of the people. But if he seems dogmatic and unsympathetic to the Indians, they mistrust and fear him.

There does not seem to be any good reason why white medicine may not be accepted eventually by the Indians, if patience and understanding are shown by doctors and nurses. The Papago use the same word for white doctors as for their own healers, and they respect and appreciate competence and sympathetic treatment. School children who have frequent contact with white doctors and nurses slowly overcome their fear.

The Agency feels the need for increased hospital facilities and for more doctors and nurses stationed in strategic parts of the Reservation. It recognizes, however, that no amount of facilities will improve the health of the Papago unless the Indians can be brought to use them and that the need for hygiene and sanitation must be realized by the people themselves; consequently, there is continuous effort to teach standards of healthful living in the schools. It is also hoped that co-operation may be developed between native and white doctors. To begin with, it is proposed that medicine men might be given sufficient knowledge of modern medicine to enable them to see which of their cases may respond to their own type of treatment and which must be referred to white doctors. It is also proposed that Indian nurses and midwives be trained in infant and maternal hygiene. It will be a long time before white medicine has the confidence of all the Papago, but if elementary rules of sanitation, hygiene, and nutrition are taught with skill and patience, the Papago may be expected to adjust to these standards as successfully as they have to other "white" ideas.

SOCIAL SERVICE

748 The Agency social worker performs a number of services for the Papago. Assisting Indians to off-Reservation employment became increasingly

175
659

members of Congress were able to bring about the third event in Papago history: The appropriation by Congress of reasonably adequate funds which would make possible the program of Indian development which had its start in the early 1930's. In education, programs for the establishment [871] of a new public school at Sells, adequate school bus service reaching isolated communities, and the construction of a day school and boarding school at Santa Rosa, have been completed only in the last ten years. Even though there had been a [743] small hospital at Sells prior to 1947, serious programs in health education and preventive medicine were not introduced until about ten years ago. This was followed by the construction of a modern 50-bed hospital in 1960.

175
871

The recent history of the building of school facilities and records of school attendance on the Papago Reservation, provides the perspective against which to judge the inadequacy of training and experience which will handicap the adult Papago population in the years ahead. As recently as 1945 only about 800 children of school age were attending classes in public, federal and mission schools. Another 450 were enrolled but not attending classes and 800 Papago children were not enrolled in any school. In brief, considerably fewer than half of the eligible Papago children were in regular school attendance by the end of World War II. The deficiency, thanks to a variety of federal, state, and Catholic mission school programs has now been almost entirely corrected.